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# Leaves of Healing



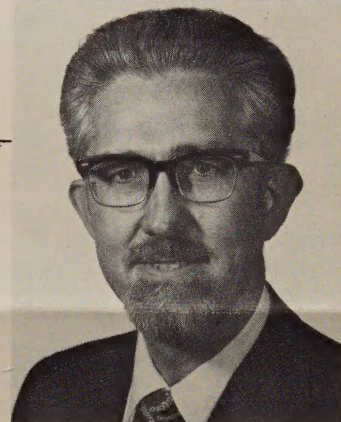
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## Blessed Are The Peacemakers

by Rev. Clark B. Offner



Years ago I had a very interesting experience in the Philippines. I was visiting an adult Sunday school class directed by Elder Industan in the city of Ormoc in which both the lesson and the discussion were spoken in their native language. I had no idea what was being said but it was obvious that the discussion became very heated with people taking both sides of some issue. As the discussion was about to close, Elder Industan turned to me and said, in English, "Now would Rev. Offner please give his opinion on this problem." With a smile on my face I stood and spoke a few words in Japanese. The people were at first startled, then began to smile as they realized what had happened. I had let them experience what it means to be totally unaware of what is being said.

The problem the class was discussing was how to harmonize the conquest and judgment by Israel on the people of Canaan with the spirit and teachings of Jesus. This problem is certainly relevant to our day, and I wonder how many of us in our country today are still interested in carrying on some kind of extermination?

The angels at Jesus' birth sang, "Glory to God in the highest, and on earth peace to men whom his favor rests." (Luke 2:14 N.I.V.) Is this only an ideal or ought there to be some progress toward that end? Jesus came to bring peace in the world. Certainly, the

basic peace that Jesus came to bring was that between God and mankind. To His disciples, Jesus said, "Peace I leave with you." The Apostle Paul also wrote, "We have peace with God through our Lord Jesus Christ." (Rom. 5:1) Jesus came to reconcile us to God — to bring us into peace with God.

In Ephesians 2, Paul speaks of Christ as "our Peace," (between God and man) but also as the One who "makes peace," (between man and man — particularly between Jew and Gentile). Through His death, Jesus broke down the barrier between antagonistic peoples by bringing all into the one family of God.

Although peace between God and man and the inner peace which God gives to the believer is the basic message of peace in the New Testament, for the purposes of this article, I wish to emphasize the inevitable result of that peace — that of seeking to bring about peace among people because our inner faith is expressed in our outward life. Faith cannot help but be seen in some outward behavior. However, let us be reminded that the faith by which one lives is not necessarily the faith that is professed. I may say that I believe certain things and also take part in certain religious rituals yet live by a completely different faith in the real world. The life we live shows our real faith, not merely in the words we

speak. When John the Baptist was preaching for people to repent, he said, "Bring forth fruit worthy of repentance."

In the Basis of Fellowship in our Christian Catholic Church, that first and very important point states: "That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice." We must always read that statement to the very end. Scripture is our rule of faith and practice.

Jesus commanded his disciple, "Be at peace with one another." The Apostle Paul wrote, "Be at peace with all men", and the writer to the Hebrews wrote, "Follow after peace with all men". I wonder to what extent these exhortations affect our daily lives? I recently read an interesting article in a periodical called the *Japanese Journal of Religious Studies*, in which two professors at two different universities in Tokyo wrote an article entitled, "Acceptance of a New Religion and Subsequent Changes in Religious Consciousness". They attempted to



measure, in a scientific way, the changes in religious consciousness reflected in the behavior of believers in a certain new religion. In Japan today there are many new religious groups, but these two professors analyzed the behavior of believers of Myochikai Kyodanin, a small community where there were a large number of believers of this new religious group. They established a control group in the same community of non-believers of the same age group and background. They tried to see how much different these believers' lives were from this group of non-believers, particularly in regard to one of the beliefs in that religion related to so-called ancestor worship. It was an interesting attempt to try to measure the difference that a certain faith has on life. I wonder if such a study were conducted in our congregation — what would be the result? To what extent does our religion affect our lives? In the past ten years, how much have we grown spiritually? Has this spiritual growth been reflected in our lives? Is there a difference in the way we live now and the way we lived ten years ago?

Some of Jesus' most famous teachings, those found in the Sermon on the Mount, seem to be completely unrealistic. For example, Matthew 5:38 is a very well-known passage: "You have heard it is said, an eye for an eye and a tooth for a tooth". Now this is the old perspective, the old law. "But I say to you, do not resist one that is evil." Is that really practical? Can we do it on an individual basis — on a national basis? "Do not resist one that is evil. But if one strikes you on the right cheek, turn to him the other also. And if anyone forces you to go one mile, go with him two miles. Give to him who begs from you and do not refuse him who would borrow from you." We read this and wonder, "What do we make of it?" Are we expected to try to practice that in the real world? Is this an unattainable ideal or is it something we are expected to try to approach? Certainly anyone who tries to accomplish what Jesus commanded recognizes that he needs to have a new spirit, a new inner attitude in order to do it. He needs to be regenerated, to be born again. Jesus indicated at the beginning of the Beatitudes the kind of attitude that was to characterize his followers. Although most of the Beatitudes emphasize inward, spiritual attitudes, there is one that is very activist. It is the seventh beatitude: "Blessed are the Peacemakers." We

should note he doesn't say, "Blessed are the peace lovers or peace hoppers." He said, "Blessed are the Peacemakers."

How does one make peace? Is it possible to make peace? The basic peace in the scripture is peace between people and God, that inward, spiritual relationship. The word peace means something more than the absence of strife or war. In the Bible, "peace" refers to a wholesome, healthy, harmonious, secure life of complete well-being. It involves both one's personal inner attitude and one's attitude toward others. But peace cannot be forced upon another person. Whether we speak of the spiritual peace between us and God, or of peace between people, we cannot force peace upon another. We cannot force peace upon another nation, whether we are the Soviet Union or the United States. We can stop people from fighting. We can force absence of war upon them. We can oppress them but we cannot force peace upon them. Yet we are to be peacemakers. The Christian is to be an active promoter of peace. As the Apostle Paul writes in Romans 14:19, "Follow after things that make for peace." In this world full of alienation and party passion, strife and hostility, the Christian needs to be a peacemaker.

There's a work of peace that is to be done in our individual lives. Peacemaking between you and that person you don't get along with, the one toward whom you feel antagonism or hostility. You are to be involved in making peace there. You are to be involved in helping other people who are out of fellowship with one another to come back to harmony. Needless to say, this can be dangerous, as anyone who has been involved in some kind of a family squabble as a mediator knows. If you try to bring peace between a husband and wife who don't get along or between family members who are having an argument, sometimes the direction of the argument changes and the peacemaker is considered a trouble maker. Within our Zion community there are different racial groups, people of different ethnic backgrounds and of different economic levels. Although hostility is not always openly seen there is alienation and feelings of hostility and we are to be involved in making peace. If there is injustice, poverty, and inequality among us and in our social system, the person working for

peace will somehow try to attack those problems that produce hostility and strife.

In our church there are different groups, different outlooks, or different perspectives and there needs to be peacemakers between such groups. Unfortunately, there are sometimes groups that have caught a new truth, a different truth, that becomes so real and vital to them that unconsciously they become divisive because they emphasize only one side or they are so involved in one part alone. There needs to be a work of peacemaking, even within the church fellowship.

Our country is made up of different kinds of people from different national and cultural backgrounds and different religious beliefs. This often leads to tension, distrust and hostility. In Japan, conformity is very important. People are to be harmoniously related to the rest of the people in their family and home, in their company and in their school. Conformity is emphasized, and if a person becomes too non-conformist he recognizes the truth of the Japanese proverb, "The nail that sticks up gets pounded down." The person who doesn't conform, who stands out, learns to conform. In our diverse society, the Christian is called to be a peacemaker. Psalm 34:14 reads: "Depart from evil and do good, seek peace and pursue it." Not only love peace, not only desire peace, but **seek peace**. This is an active involvement. **"Seek peace and pursue it!"** Peacemakers are not particularly popular. It's much easier to fan the ashes of ancient feuds than to work for peace. The appeal of angered prejudices is the stock in trade of some politicians, and unfortunately, of a few rabble-rousing preachers, who find it profitable to appeal to people's anger or wrath. It's easier to stir people up, to roil the waters than to calm them. In a sinful social system, the peacemaker may certainly be considered a troublemaker — even as the Great Peacemaker, Jesus Christ, was considered.

But, one may ask, how does one become a peacemaker on a national level? In international relations also Christians are called to be peacemakers. A Christian country ought to be a peacemaker in the world. And now I'm going to get into trouble with some people, but from the perspective of this particular missionary who resides on an island in the Far East, I feel very concerned about the present



direction of U.S. Foreign Policy. I recognize the temper of the times, the climate of opinion, and the political atmosphere that brought a new administration to power. I realize that in the U.S. today there is a desire to build up our defence, to increase our arms budget, to the #1 military power in the world and to provide arms for other nations. There are many nations of the world who need other things so much more than they need military equipment. They need food and clothes and a better system of production and distribution to eliminate poverty and inequality. Yet our present direction is to put welfare programs at a low key and to build up our strength, meaning our military strength. I wonder, is there a real justification for that direction from a Biblical perspective?

From the Japanese viewpoint it may be asked whether this Christian nation is really committed to peacemaking. At the end of the last war Japan was completely defeated. It had suffered two atomic bombings — the only country in the world to know the horror of nuclear warfare. Instantaneously, the lives of thousands of men, women and children were snuffed out. The effects of that radiation continues to be felt in the descendents of those people who were in Hiroshima and Nagasaki at that time. I recognize that there was rational justification to an extent for that first bomb at least. We were in war and we wanted to end the war and it was felt that that was the way to end the war quickly. (The second one is more of a problem as to why it had to be dropped, but that's in the past.) Japan suffered the results of nuclear war, and the Japanese people at the time wanted peace. They welcomed with open arms the American occupation policy which devised for them a peace constitution. I'm thankful for General Douglas MacArthur and the kind of occupation that he and the U.S. government had in Japan. The present constitution of Japan was, in a sense, imposed by America. However, it was really not forced upon them because the Japanese people were happy to accept that constitution, in which article I reads like this: "Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as a means of settling international disputes. In order to accomplish the aim of the preceding paragraph, land, sea, and air forces as well as

other war potential will never be maintained. The right of belligerency of the state will not be recognized." This is in the constitution of Japan, and the Japanese people of that time approved it. They had had enough of militarism which had brought their country to destruction.

Japan is now a peace loving nation. Yet from the time of the Korean war, pressure began to build from the U.S. "You need to re-arm, you need to have more military capability." Years have gone by and Japan has been producing automobiles and sending them to the U.S. and televisions, tape recorders and many other things. So the U.S. says, "You're not carrying your weight in the defense of the free world. You have now become a part of our Western society. We need your help as a military ally." Japan says "We have a constitution that says we can't have land, sea, and air forces. We have a constitution that you gave us, that you imposed upon us, and we were willing to accept it. It says we forever renounce war as a sovereign right of the nation." But the U.S. is saying, "We would like you to change the constitution — it is unrealistic. You can't live as an economic power in the world today without military might. So Japan is now asking, "What shall we do? Personally, I advise my Japanese friends to resist American pressure in this regard. I would like to have at least one nation in the world which is committed to peace.

I think we in the U.S. need to reflect upon what it is that we are to rely upon as our source of strength. In what is our trust? Is it military might or is it God? All idols are not in the form of wood and metal images. Isaiah was very upset with the political leaders of his day who had made a military pact with Egypt because he felt they were trusting in military might rather than in the Lord God. They were trusting in horses and chariots and horseman. So he said, "Woe to you who go down to Egypt for help and rely on horses and trust in chariots and in horseman but do not look to the Holy One of Israel or consult the Lord. The Egyptians are men and not God and their horses are flesh and not spirit." (Isaiah 31:1-3) Israel, what are you relying upon? Are you relying upon the Lord, or upon material military might?" Isaiah continues: "Turn to Him from whom you have deeply revolted, oh people of Israel, for in that day every one shall cast away his idols of silver and his

idols of gold which your hands have sinfully made for you. And the Assyrians shall fall by a sword, not of man." (Isaiah 31:6-8) There is a sword not of man. I wonder if we are not in danger of making an idol of military might, of arms and bombs, of missiles and rockets. Zechariah proclaimed: "Not by might, nor by (military) power, but by my Spirit, says the Lord of Hosts." (4-6) In Isaiah Chapter 30 it is also written: "'Woe to the rebellious children', says the Lord, 'who carry out a plan but not mine; and who make a league, but not of my spirit'". They go down to Egypt and are seeking protection of Pharaoh and his military might. And the Lord said, "'Therefore shall the protection of Pharaoh turn to your shame, and the shelter in the shadow of Egypt to your humiliation.'"' "For thus says the Lord God, the Holy One of Israel, 'In returning and rest you shall be saved; in quietness and in trust shall be your strength'". For the Lord is a God of justice; blessed are those who wait for him: I wonder, are we willing to wait for God and to put our trust in Him? Are we really ready to work for peace? How do we work for peace? Again, the prophet Isaiah writes in Chapter 32:17, "The effect of righteousness will be peace, and the result of righteousness, quietness and trust forever."

The Christian is to be a peacemaker. Is it realistic what Isaiah says in regard to the nation and what Jesus and Paul say in regard to individuals? Is it realistic? The problem is: in what do we put our ultimate trust? Our national policy is merely a result of the feeling of the people in the community. Our national leadership was elected by us and it reflects the national mood. But is the national mood right? What are our priorities? In what are we trusting? I wonder — is the Biblical perspective realistic or is it unrealistic? It is unrealistic from the world's viewpoint. What the Gospel says is complete folly from the world's viewpoint. "It can't work", the world says. And yet the Christian is urged not to conform to the value system of the world, not to conform to the customs of this world but to be transformed by the renewing of the mind. That is the implication of a new birth. Have you been born again? How does anyone know? How different are our perspectives, our priorities, our values from that of the world at large? On what is our life and values based? What is our aim? Are we willing to base our life and the life of our nation on Biblical principles?



Peacemakers are often unpopular. Our national heroes tend to be military men, and the statues we see around the country generally are military personages rather than of those who work for peace. Yet Christians are called to be peacemakers. We may not be

rewarded by men, but Jesus said that the peacemaker is the true child of God. On an individual level, the church level, the local or national level, let us, as God's children, follow after things that make for peace. An let us reflect upon our own priorities and

values, and those of our nation and see how they line up with the words of the prophet, with the words of Jesus and Paul, with all the word of God. "Follow after things that make for peace". Jesus said, "Blessed are the Peacemakers."

## Using Direct Mail For Evangelism

by Rev. Earl L. Minton

It was my privilege to attend the American Festival of Evangelism in Kansas City, Missouri, during July 27-30 of this year. One seminar that I attended opened my eyes to a new avenue of ministry and evangelism which is worth sharing, and I am indebted for much of the following material to the leader of that seminar, Rev. Daniel R. Sanchez.

Evangelism is sharing the good news of Salvation with others. As we study the New Testament we discover that the early Christians used a wide variety of methods to share the Gospel. Writing letters was one of these methods. Luke, for example, wrote a letter to Theophilus "that thou mightest know the certainty of those things wherein thou hast been instructed." Paul wrote letters to individuals as well as churches in order to strengthen them in the faith.

There are compelling reasons why we ought to write letters to those who need to hear about the Lord.

1. We ought to use every communication channel at our disposal to share the good news.
2. The sheer masses of people make it impossible for us to contact each individual personally.
3. Through the use of direct mail we can discover those who are more open to the gospel.
4. By writing letters, the church can make the healing power of God's word and the redemptive fellowship of God's people available to those who are going through a crisis experience.

### Crisis Experiences

Numerous studies reveal that people are more responsive to the gospel when they are going through a period of transition. The disruption of normal patterns leads a person to re-examine his value systems and relationships. When a church ministers through a

compassionate letter, appropriate pamphlet and personal contacts, it is building the kinds of relationships that will facilitate the communication of the gospel.

Sickness, loss of a loved one, moving into a new community, marriage, divorce, the birth of a baby, retirement from work — all are crisis experiences creating needs which the church should be sensitive to. Names and perhaps addresses may be gained from church members who have been alerted to watch for these opportunities, or possibly from the newspapers, cooperative funeral home directors, real estate offices, etc. In ministering to these, care should be exercised so as not to seek to minister to those already being ministered to by another evangelical fellowship.

A letter to one going through a transition should be brief and carefully and prayerfully worded. It should express your concern — whether of joy or sympathy, depending on the situation — assurance of prayer, and possibility the offer of further help. In promising to pray for the person, you must keep that promise if the Lord is to honor your effort. It would also be helpful to share the name with others whom you know would earnestly pray for the need.

A few days after mailing the letter, a follow-up telephone call or visit could be made to see if further help would be appreciated. Such a call could lead to inviting them to a Bible study, fellowship group, or to church.

This follow-up call or visit may turn up needs which may require support from other members of the church. There may be a temporary need for assistance in cleaning the house, babysitting, house repair, mowing the lawn, or perhaps the need for some professional service. Evangelism takes place

as we seek to meet needs in the Name of Jesus Christ.

A carefully selected pamphlet may also be included in the letter. Broadman Press of Nashville, Tennessee, has many such pamphlets for all types of crisis experiences, as do many other Christian publishing houses.

## Some Strange "Blesseds"

Frequently we may be guilty of merely reading words without thinking of their meaning while reading Scripture. To read the words of Jesus with understanding is to recognize that He made some very shocking and amazing statements. His claims concerning Himself are stupendous and the attitudes and actions He expects from His followers is no less astounding. Consider for example the closing Beatitudes in the Sermon on the Mount.

*"Blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven."*

*"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."*

*"Rejoice, and be exceedingly glad; for great is your reward in heaven; for so persecuted they the prophets who were before you."*

Matthew 5:10-12

To be reviled, persecuted, and treated very badly is a most unpleasant experience. It can be really agonizing, both physically, mentally, emotionally, and spiritually. Yet, Jesus said, "Blessed are you when this happens to you."



The question is, "How can it be both in agonizing and a blessed (happy) experience at the same time?"

In the first place, God's grace is given in proportion to our need. The greater the agony suffered for Christ, the greater the strength, peace and joy received from Christ. An example of this is seen in the lives of Paul and Silas who, because of their preaching the Gospel, were savagely beaten, their hands and feet were locked in the stocks, and they were left in the dark, filthy prison—a most unpleasant and very agonizing experience. Yet, God's grace so came upon them that their hearts were filled with praise which then burst forth in singing.

In the second place, such persecution brings us greater knowledge of the sufferings of Christ which also leads us to greater fellowship with Christ. There are things we may know by our intellect and there are other things we can only know by experience. The more one suffers for Christ, the greater his fellowship is with Christ. There is something about suffering together that unites one to another in the bonds of love.

Finally, suffering for Christ brings us to the great heart and love of God for our enemies. Jesus prayed for forgiveness for those who nailed Him

to the cross. God demonstrates His love for his enemies in many ways—as by sending his sunshine and rain upon the evil as well as upon the good. The only way to effectively deal with enemies is to make friends with them. This is what God continually attempts to do. We read in Romans, "It is the goodness of God that leads us to repentance." Also in Romans 5:8, we read: "But God commendeth His love toward us in that while we were yet sinners, Christ died for us."

A very interesting word comes to us in Job 42:10

*"And the Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before."*

Job's friends were more like enemies than friends. They were very critical and harsh, falsely accusing Job of gross sin since in their theological perspective, sickness was a direct consequence of personal sin. Job, being greatly afflicted, must then have sinned greatly—in their thinking.

Job had every reason to be bitter with his "friends" and want to have nothing to do with them. For Job to receive blessing from God, he had in faith and obedience, to pray for these men. Job's prayer for his enemies

opened the windows of heaven in blessing upon himself. This is still God's method of working. The greatest way to experience joy in persecution is to pray for those who are administering the pain. Through faith, this becomes the source of great joy and blessing. It is God's way of returning good for evil and seeing (often) good result. It is God's way of showing how Christians differ from others in the world and as such becomes a strong testimony to the grace and power of God.

In that same Sermon on the Mount, Jesus said:

*"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy;"*

*"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you,"*

*"That ye may be the sons of your Father, who is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."*

*"Be ye, therefore, perfect, even as your Father, who is in heaven, is perfect."*

Matthew 5:43-45, 48  
E. L. M.

# MISSIONS

## For Praise & Prayer

"So we ourselves ought to support such people . . . to be fellow workers with them in the truth." III John 8.

Japan

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August 22, 1981

NOTE: Clark and Barbara spent an all-too-brief furlough with us this summer, also with her ailing parents in Concord, CA., whom they were able to visit both coming and returning to Japan. Their ministry was appreciated and one of the sermons delivered by Overseer Offner is included in this issue.

Hi to you all!

Yesterday evening we arrived back to the heat and humidity of Nagoya on schedule. It's hot and humid today also.

Enjoyed our visit with Mom and

Dad, also with Barb's brother and family. Requested Tokyo/Nagoya plane reservations in Concord. Left Concord Inn by mini-bus for San Francisco Airport at 7:20 A.M. on Thursday (8/20). Alaska Airlines plane left on schedule at 9:30 for Seattle. As we rose to deplane at Seattle, heard my name called over public address system to contact agent. As we deplaned, saw lady with "C. Offner" sign. She was representative of Thai Airlines who came to meet us to direct us to the Thai Airline check-in desk. Very considerate of her. Relieved that there was no emergency which prompted the announcement.

The Thai Airline left on schedule at 1:15 P.M. Boeing 727 full! Baseball team from U. of Washington going to Japan on tour plus a couple of other

tour groups were included. Over 10 hour flight. Arrived Tokyo (Narita) about 3:30 P.M. Friday. Opened nary a suitcase at customs. Had suitcases transported to domestic terminal, but found that Tokyo/Nagoya flight booked full. No record of our "request." Put on "stand-by" status #13 and #14. Decided to take chance rather than maneuvering four large suitcases plus heavy attache case to monorail, to local train, to bullet train, to taxi. About 20 minutes before plane left, our numbers were called and we checked our luggage — only to find out that my brief case (with many important documents in it, correspondence, snapshots, camera, etc.) was missing. Where was it? Checked at domestic airline counter, looked around where we had been waiting. Could not be found! Gave information to security

cont. on next page



guard before enplaning. Maybe left at international terminal? Had too many bags to keep track of (beside my humiliation at not being able to carry any of the suitcases. Barb was swinging them around like a dock-worker.) While waiting for luggage at Nagoya, heard my name again on public address system. Went to agent. Informed that briefcase had been found in Tokyo and would be sent out on this evening's flight (only daily flight). I'll go to pick it up at 7:00 P.M. Very thankful to hear the good news. Brought joy to heavy heart. Took taxi from Nagoya airport, arriving home about 8:00 P.M. — about 21 hours after leaving Concord Inn.

As soon as we got home, I called "Daily Word" (our daily telephone message) and heard recorded voice saying number had been disconnected. Checked Mr. Hasegawa's recording sheet and found that number on preceding day was much lower than average. Checked through mail and found unpaid phone bill for July. Service was cut off on August 20. I called early this morning, explained situation, and had service reinstated. It was out of service only about one and a half days. Hope callers will call again.

Could not get car started this A.M. so called Japan Automobile Federation (like A. A. A.) to get car started. Battery down, but carburetor also needed attention, so car is now at repair shop. Will pick it up before going to airport. Hot water thermostat wasn't working properly this morning so had to call repairman. Hasegawa also watered Barb's plants. Only one fatality (unimportant plant).

We are feeling fine. Thanks so much again for this past summer!

God bless you all!  
Clark and Barbara Offner

## Missionary News in Brief

### Angola, Africa

Darrell and Barbara Hockersmith were scheduled to attend a Missions Conference in Zimbabwe in September and then return home for furlough but the government has not yet granted exit and re-entry visas. Pray that the government officers will grant that permission. God is using Darrell and Barbara in a tremendous way through training and encouraging of national pastors and workers — and the church — in Angola — yet they are in need of a brief furlough.

### Philippines

A power struggle which has been building up over these past few years has eventuated in several of the churches in Mindanao leaving our church for another body. We ask prayer for Rev. Pat Hermosilla, the Elder-in-Charge, and for all concerned — for God's perfect will to be done.

### Mahon Mission, South Africa

Congratulations to Gerald and Elsie Lee who celebrated their 50th Wedding Anniversary on September 2, 1981. Praise God for the health and strength given to them to continue a good work for the Lord.

Congratulations also to Geff and Katy Lee in the birth of their daughter on August 4th.

### Venezuela, South America

A letter from Carolyn Switzer in July told of an accident that David had while using a power saw. He lost a part of his first finger on his left hand, down to the first knuckle. In addition to the physical pain, the very high cost in medical expenses brought a different kind of pain. On top of that, their car needed expensive repairs, adding to their woes. There have also been several very discouraging circumstances connected with the seminary.

Knowing that God delights in manifesting His strength in our weakness, pray much that they may experience the All-sufficiency of God for these trials and for God's working of good through them all.

## Facts To Ponder

There are 1,439 million children under the age of 15 in the world. This represents 36% of the world's people. Of these:

- 227 million (16%) have insufficient food energy levels.
- 250 million (35%) are of school age and out of school.
- 43% of primary school-age girls in third world countries are not in school.
- 55 million (4%) work in the world's labor force.
- 5 million (.035) die each year from six major infectious diseases preventable by vaccination.

- 417 million (29%) live without adequate housing.
- 604 million (42%) do not have access to effective medical care.
- 72 million (5%) suffer from serious handicaps.
- 173 million (12%) need special education or rehabilitation.

In less developed countries, half of children born will not live to the age 25. (From a report entitled "Children of the World" published by the Population Reference Bureau.)

The above figures say nothing of spiritual plight of children. Of those how many grow up never having had opportunity to know of salvation Jesus Christ? There are millions that will never be able to reach, but is there someone we can — even in our own community? Is there some child needing the loving attention we can give as a worker in our youth program, or by inviting to Sunday School, or with whom we can share our lives with for the sake of the Gospel? God will not hold responsible for the millions we cannot reach — or help, but He will hold responsible for those we can. I cannot feed a thousand children or even a hundred, but I can share enough to help one or two or a few.

### God's Answer

One day I prayed that God would lay a soul upon my heart;  
And in my prayer I promised Him that I would do my part.  
I'd call on neighbors, write some cards, and use the telephone;  
Then trust Him—in His wisdom—to lead me to that one.

Just then my doorbell rang so hard it shook me from my prayer,  
Before me stood a ten-year-old, his head and feet were bare.  
His small, dark face was far from clean, his speech was bold and rough.  
His brother said, "He's awful mean;" his manner said, "I'm tough."

But as I stood there at the door, the Savior whispered low,  
"Here is the soul I charge to you.  
Oh, do not let him go."  
That's why I baked those cookies;  
I've put them out to cool  
For my small friend—no longer tough—he's in our Sunday school.

—Author Unknown—



## C. C. C. Happenings

### Summer Ministries

This has been a great summer of spiritual blessing. Beginning with Vacation Bible School in June, then Summer Camp for all ages throughout June and July, we have seen God's gracious hand upon us. There have been some conversions and much growth in the Lord, and God has protected throughout the many hundreds of miles travelled with young people and adults to and from camp.

Bob Gustafson's ministry at headquarters among the Jr. Highers was greatly blessed of God and two other of our young people, Luann Wimmer and Kathy Thompson had opportunity for summer ministry overseas, Luann in South Africa and Kathy in Belgium.



With the introduction of salmon into Lake Michigan Waters, fishing has been exciting at Camp Zion. Shown are Jeff Leech and Mark Weiss with their 17 pounder.

### Sunday Bible School

Attendance in Bible School has increased significantly for the third year in a row and we are experiencing difficulty in finding space for more classrooms. This is a good problem, however, and we rejoice in that we are teaching new ones for Christ.

### Prayers Answered

Many times this summer we have

seen God answer prayer for desperate situations and our hearts have thrilled to the riches of His grace. Elizabeth Joy Barton, born to Neal and Delrene Barton on June 27th, arrived 12 weeks premature and weighed two pounds ten ounces at birth. There were many complications and ups and downs, however by September 4th, she was just under five pounds and is expected to be released from the hospital within a few days. Praise God!



Elizabeth Joy Barton at 9 weeks, still receiving oxygen assistance in Childrens Memorial Hospital, pictured with her mother, Delrene, and sister, Hannah. Elizabeth Joy was released from the hospital on September 14th.



On Easter Sunday, Kathy Pankoke (see news item) was received into the Fellowship of the Christian Catholic Church. She had to obtain special permission to leave the hospital to be received. Others received into fellowship with her were Donald and Sandra Good, Debbie Neeve, Michele Taulu, Kristy Fowler, Maribeth Capp, Leandra Leech, Diane Wolf, Laura Taulu, Johnna Smith, Gordon Smith, Scott Kacsh, Elizabeth Sells and Deborah Suttie.

Kathy Pankoke, a young lady in her twenties, has suffered from diabetes since she was six years of age. About a year ago she lost her eyesight due to diabetes and about six months ago her kidneys ceased to function. She has been in the hospital more than she has been out in the past few months, yet her spirit has, for the most part, been of rejoicing in the Lord. More recently, it looked like her toes, foot, or leg

would have to be amputated. Much earnest prayer was made for her and at the last report the circulation seemed to be strong enough in her leg and foot so that amputation was not necessary.

Overseer Clark Offner went for a checkup while on furlough and a tumor, about the size of a fist, was found in his stomach wall. This was removed by surgery and it was found to be non-malignant. Again, Praise God!

These are just a few of the many blessings received from our gracious Heavenly Father this past summer.

### Other News

The Zion Chamber Orchestra gave a very beautiful concert on August 22nd. Our Circle Center Nursery School is bursting at the seams as is our Conservatory of Music. A great program of Bible Courses are being offered this fall and winter in our Evening School of the Bible.

The Church has sponsored another Cambodian family who arrived on August 29th. They have experienced much tragedy in their lives but through it and the ministry of Christians in the refugee camps, they have put their trust in Jesus Christ as Savior and both father and mother were baptized on Easter Sunday of this year. They are a dear family and will remain with the Mintons for a short time, until an apartment opens up—as well as a job for the father. The 14 year old boy has had no opportunity for schooling so has had to begin in the first grade. What a joy it is to be able to share a little of the riches of God's blessings with this family.

The Sonrise Singers of the Christian Catholic Church have produced a very beautiful (with professional quality) recording which may be ordered. Price is \$6 for records and \$7 for cassettes plus 50¢ postage.

### Michigan City, Indiana

Rev. Dean Matteson reported an excellent Vacation Bible School and Camping Program for the fellowship of Zion Gospel Chapel this summer. Also, good improvements have been made on the building and grounds, including the paving of the new parking lot.



# Directory of Ministers of the Christian Catholic Church October 1981

## Administrative Council

Roger W. Ottersen,  
General Overseer  
Earl L. Minton  
Hugh Mainord  
Robert Peterson  
(Lay-term expires 1981)

## Pastoral Ministers Assigned

Earl L. Minton  
Clark B. Offner  
Hugh Mainord  
Roger Ottersen  
Noel Smith  
Bernard Reimer  
Dean Matteson  
Dale Anderson

## General Council

Roger W. Ottersen  
Earl L. Minton  
Clark B. Offner  
\*G. William Mason  
Hugh Mainord  
Noel Smith  
Bernard Reimer  
Dean Matteson  
Dale Anderson  
Field Supervisor of Guyana

## Eligible for General Overseer

Roger W. Ottersen  
Earl L. Minton  
Clark B. Offner  
G. William Mason  
Hugh Mainord  
Noel Smith  
Dean Matteson

## Parish Ministers

Australia:  
Ronald Jenkins  
John MacKenzie  
Canada:  
Samuel Harrichand  
Guyana:  
Edward Pollard, Field Supervisor  
Eric Gray  
Bhola Bipa  
James Harichand  
Michael Shivrattan  
Alwin October  
Israel:  
Dahar Nassar  
George Nassar

## Japan:

Shozaburo Tomita

## Philippines:

National Council of Philippines:  
Pat Hermosilla, Elder-in-Charge  
Ellie Mercado  
Mario Sison, Sr.  
Virgilia Villegas  
Jose Masaglang

## United Kingdom:

Arthur Murton

## United States:

Navajo Reservation:  
Jerry Begay  
Roy Tate

## Southern Africa

The work of the C.C.C. in Southern Africa is under the direction of the **Mahon Mission** Rev. Edgar Mahon, Superintendent.

## Preparatory Ministers and/or Commissioned

Timothy Allen  
Richard Anderson  
Randolph Capp  
Daniel Lehman  
LeRoy Nez

## Retired Ministers

Leland Barton (U.S.A.)  
Maximo Industan (Philippines)  
Michael Khayat (U.S.A.)  
Carl Q. Lee (U.S.A.)  
Theodore Mason (U.S.A.)  
Jabez Taylor (U.S.A.)  
W. T. Thane (Jamaica)  
Raymond Uren (Australia)

## \*Under Special Assignment

Pastoral Ministers are listed in order of ordination. Parish, Preparatory, and retired Ministers are listed alphabetically. There are others who have been ordained by the Christian Catholic Church but are not assigned under our Church and therefore are not listed.

## My Minister

I have a minister. Time was when he was a good minister. I pronounced him great. This I did because I liked him.

His sermons were wonderful—as long as I liked him.

His speech was passing fair—as long as I liked him.

He was a hard worker—as long as I liked him.

He was the man for the job—as long as I liked him.

In fact, I was strong for him—as long as I liked him.

But my minister offended me one day. Whether he knew it or not, I do not know. Since that day my minister has ceased to be a good minister—he is just an ordinary one.

His sermons are not so wonderful—since he offended me. His speech is of no account—since he offended me.

His faults are more prominent—since he offended me.

He is not the man for the job—since he offended me.

In fact, I'm trying to oust him—since he offended me.

Many times our estimate of a minister is determined in a large measure by personal likes or dislikes. Individual feelings color our judgement. God helps us to rise above the little petty things and see men and issues in their clear light!

## In Memoriam

Mrs. George (Maie) Van Ballegooijen  
July 16, 1981, in Zion.

Mr. Gary Haarsma, July 28, 1981,  
in Kenosha.

Mrs. Monte (Ethel) Ford, nee Smith,  
September 4, 1981, in Zion.

Mrs. Arthur (Iva) Capp, Sr., nee Temple, September 8, 1981, in Zion.

*"Precious in the sight of the Lord is the death of His saints."*

Psalm 116:15

## 1981 Theme for

## 81st Annual Convocation

**"SEEK FIRST —**

**The Kingdom of God"**

(Matt. 6:33)